

**BRHADĀRANYAKOPANIṢAD-
BHĀṢYA-VĀRTIKA**

2.2

Śiśu Brāhmaṇa

Sureśvara begins his discussion in BU 2.2 (basis of BUBV 2.2) with a brief statement regarding its relation to BU 2.1 (basis of BUBV 2.1). Yet that statement is too brief to convey fully (or properly) the import of Śaṅkara's comment on the relevant portion in BUB. Therefore we reproduce here BUB and add to it its English rendering. We hope that it should be useful in understanding Sureśvara's discussion better.

BUB reads (pp.295-297):

ब्रह्म ज्ञपयिष्यामीति प्रस्तुतम् । तत्र यतो जगज्जातं यन्मयं यस्मिंश्च
लीयते तदेकं ब्रह्मेति ज्ञापितम् । किमात्मकं पुनस्तज्जगज्जायते
लीयते च । पञ्चभूतात्मकम् । भूतानि च नामरूपात्मकानि । नामरूपे
सत्यमिति ह्युक्तम् । तस्य सत्यस्य पञ्चभूतात्मकस्य सत्यं ब्रह्म ।
कथं पुनर्भूतानि सत्यमिति मूर्तामूर्तब्राह्मणम् । मूर्तामूर्तभूतात्म-
कत्वात्कार्यकरणात्मकानि भूतानि प्राणा अपि सत्यम् । तेषां कार्य-
करणात्मकानां भूतानां सतत्त्वं निर्दिधारयिष्या ब्राह्मणद्वयमारभ्यते
सैवोपनिषद्व्याख्या । कार्यकरणसतत्त्वावधारणद्वारेण हि सत्यस्य
सत्यं ब्रह्मावधार्यते । अत्रोक्तं प्राणा वै सत्यं तेषामेष सत्यम् इति ।
तत्र के प्राणाः कियत्यो वा प्राणविषया उपनिषदः का इति च ब्रह्मोपनि-
षत्प्रसङ्गेन करणानां प्राणानां स्वरूपमवधारयति । पृथिगतकूपारामा-
द्यवधारणवत् ।

यो ह शिशुं साधानं सप्रत्याधानं सस्थूणं सदामं वेद तस्येदं
फलम् । किं तत् । सप्त सप्तसंख्याकान्ह द्विषतो द्वेषकर्तृन्-
भ्रातृव्यान्भ्रातृव्या हि द्विविधा भवन्ति द्विषन्तोऽद्विषन्तश्च । तत्र

द्विषन्तो ये भ्रातृव्यास्तान्द्विषतो भ्रातृव्यानवरुणद्वि । सप्त ये
ये शीर्षण्याः प्राणा विषयोपलब्धिद्वाराणि तत्प्रभवा विषयरगाः
सहजत्वाद्भ्रातृव्याः । ते ह्यस्य स्वात्मस्थां दृष्टिं विषयविषयां
कुर्वन्ति तेन ते द्वेष्टारो भ्रातृव्याः । प्रत्यगात्मैक्षणप्रतिषेध-
करत्वात् । काठके चोक्तम् अपराञ्चि खानि व्यतृणत्स्वयंभू-
तस्मात्पराङ्पश्यति नान्तरात्मन् इत्यादि । तत्र यः शिश्वादीन्वेद
तेषां याथात्म्यमवधारयति स एतान् भ्रातृव्यानवरुणद्वयपावृणोति
विनाशयति ।

तस्मै फलश्रवणेनाभिमुखीभूतायाह । अयं वाव शिशुः । कोऽसौ ।
योऽयं मध्यमः प्राणः शरीरमध्ये यः प्राणो लिङ्गात्मा यः पञ्चधा
शरीरमाविष्टो बृहन्पाण्डरवासः सोम राजन्नित्युक्तः । यस्मिन्वाङ्-
मनःप्रभृतीनि करणानि विषक्तानि । पङ्क्तीशशङ्कुनिदर्शनात् ।

(In the beginning, i.e. BU 2.1.15) it has been said, "I shall instruct you (as regards) the Brahman." And it has been instructed that "It is that single Brahman from which the world has originated, of what it is made and in what it (finally) merges." What then is the nature of that world (which) originates (from) and (finally) merges (in)? (The answer is:) It has the nature of the five (great) elements. And the elements have names and forms. (Again) it is (already) said (in the Śruti that) name(s) and form(s) are truth. The Brahman is the truth of the truth in the form of the five elements. (A question is asked:) How are the (five) elements truth? (In answer to this question is stated) the Mūrtāmūrta Brāhmaṇa. Owing to having the nature of the *mūrta* and *amūrta*, the (five) elements and the *prāṇas* (organs in a/the body) also (come to) have the nature of causes and their means (and are therefore) truth (*satya*). Now begin the two Brāhmaṇas with a desire to determine the nature of those (five) elements which have the nature of causes and their means—that is the explanation of the Upaniṣad (viz. secret doctrinal teaching). Indeed, by determining the nature of causes and their means is

determined the Brahman which is the truth of truth. In this regard, it is said, '*prāṇas* are truth, this one (i.e. *Prāṇa* 'vital force') is their truth.

There, in that context (arise questions:) What are the *prāṇas*? how many? and which are the Upaniṣads there that have (those) *prāṇas* as the subject matter? (And this Upaniṣad, viz. BU) determines, while discussing the secret doctrine of the Brahman, the nature of (various) organs, the *prāṇas*—this is like fixing the resting places on the path (of one's journey).

This (then) is the result (or gain) of (the statement) *yo ha vai śīśuṃ sādhanam sapratyādhānam sasthūnam sadāmanam veda*. What is that (exactly)? Seven, i.e. seven in number, inimical, i.e. haters, viz. the offspring of brothers—the offspring of brothers are of two types: (actual) haters and non-haters. Among them, those offspring of brothers who hate them (viz.) the haters does [the *śīśu* 'young one (of a cow)' kill (lit. check, or, restrain)]. Those which are the seven *prāṇas* resting in the head, viz. the means (lit. openings) of securing (various) objects—from them are born attachments to (various) objects; these are for them the offspring of brothers (i.e. enemies), owing to their coming into existence together with them. Since they make (the Vital Breath's) eyes (lit. sight) prone towards the objects, therefore they are haters, the offspring of brothers (for them). (This is so) because they have the tendency (or, capacity) to hinder (or, prohibit) the inner self from realising (lit. seeing) the Ātman. In the *Kāthaka (Upaniṣad)*, it is already said, "The self-born has cut away the different (lit. away from itself) organs; therefore, it sees outside [lit. away (from itself)] and not within its (own) self" and so on. In that case (that is to say,) when the existence of the offspring of brothers has been established, the one, who knows (about) the *śīśu* and others, and also determines (i.e. understands clearly) the true nature of them, restrains these offspring of brothers, i.e. overpowers them (and) destroys them.

To that one, who has become eager for (or, inclined to) hearing the result (of the *vidyā* 'knowledge about the Brahman'), the Upaniṣad says this (i.e. the following): "This is indeed the young (calf)." (The question is): 'Who is that?' That one is described as he, who is inside a/the body, the *madhyama* 'innermost' vital breath, that Vital Breath who is the subtle Ātman, the one who has occupied the body in five ways, the one who is great and clad in white robes, Soma, the king, the one in whom cling (various) organs, viz. speech (and) *manas* as the principal ones among them. This is clear from the example of pegs (serving as) fetters (on the feet) of a horse.

Here is stated the connection of 2.2 with the earlier portion of BU.

जगज्जनिस्थितिध्वंसा यस्मात्सिद्ध्यन्ति तत्परम् ।
ब्रह्मेति प्राक्प्रतिज्ञाय यथावदुपदर्शितम् ॥१॥

Having first enunciated 'that it is the highest Brahman from which proceed the origin, sustenance and merger (lit. destruction) of the world', (that) was shown accordingly. [1]

This has, according to SP, reference to BU 2.1.20: *brahma te bravāṇi*. BUB states *brahma jñāpayiṣyāmūti prastutam*. This refers to purport (=essence) of that sentence. The editor of NKL refers to 2.1.425 as indicative of this Brāhmaṇa.

तस्योपनिषदित्युक्तं तद्व्याख्यात्राधुनोच्यते ।
आ मैत्रेय्याः परब्रह्मसत्यस्य प्रतिपत्तये ॥२॥

(Also) it was stated 'This is the secret doctrine of the Upaniṣad'. And now is stated here full explanation of that¹ up to the (end of) Maitreyī (Brāhmaṇa), so that one should understand the truth, viz. the highest Brahman. [2]

This refers to BU 2.1.20; *tasyopaniṣat satyasya satyam iti*

¹*tad* = *pratyagbrahma* (SP). But SP's remark does not appear consistent.

सृष्टिप्रस्ताव एतस्मिन्प्राणादेर्जन्म सूत्रितम् ।
यतोऽतः प्राणसंबन्धात्पूर्वं व्याख्या प्रपञ्च्यते ॥३॥

Since in this introductory statement regarding creation there has been enumerated the origin of *Prāṇa* etc., (therefore) from this ¹ connection of *Prāṇa* (with the origin etc.) is now given in detail (its) explanation. [3]

SP points out that *Śīśu Brāhmaṇa* has the precedence over *Mūrtāmūrta Brāhmaṇa* (viz. 2.3).

¹*ataḥ* = *etasmāt*; it is not an adverb in the sense of 'therefore'.

ततः परेण लोकादेरपि याथात्म्यमुच्यते ।
अध्यात्ममधिदैवं च देवताकरणाश्रयम् ॥४॥

Subsequent to that, there is stated the true nature of the world etc. ¹ in relation to (both) the body and the gods in relation to ² the deities and the organs. [4]

Here is given the reason as to why the *Mūrtāmūrta Brāhmaṇa* follows immediately after the *Śīśu Brāhmaṇa*.

¹This refers to superintending god of the world.

²Or, depending upon.

प्राणादि सर्वमेवेदं पञ्चभूतसतत्त्वकम् ।
न हि भूतातिरेकेण प्रतीचः किञ्चिदिष्यते ॥५॥

Prāṇa etc., that is, all this is of the nature ¹ of the five elements. Indeed nothing else than the elements is accepted to be existent beside the inner self. ² [5]

The second line of the verse emphasises the idea that duality is conceived of only owing to ignorance about the true nature of the inner self.

¹*satattva = svarūpa.*

²The inner self refers to the sentiency within (whereas the individual self is understood as a human being's self).

प्राणा वै सत्यमित्युक्तं के प्राणा इति यत्नतः ।
व्याख्यायन्तेऽथ तै प्राणास्तथोपनिषदश्च याः ॥६॥

It is (earlier) stated: 'Prāṇas are the truth.' Then those Prāṇas are explained with care (lit. purposefully) as an answer to the question 'which are those Prāṇas?' and also the secret doctrines of the same. [6]

प्राणेन मध्यमेनान्नं जग्धं वागादितर्पणम् ।
यथा करोति तद्वाच्यं प्राणोपनिषदश्च याः ॥७॥

Now is to be stated as to how the food eaten by the middle Prāṇa¹ effects pleasures of Vāk etc.; and also there are to be explained the secret doctrines of Prāṇa. [7]

¹Supply: which moves in the mouth and nostrils. This refers to vital breath. SP explains this as *mukhanāsikāsañcārī prāṇaḥ*.

Now follows the discussion of BU 2.1.1.

यो ह वा इति प्रश्नोक्तिस्तस्यायमिति निर्णयः ।
शरीरेऽभ्याहितः प्राणो मूर्ध्नि प्रत्याहितस्तथा ॥८॥

The words *yo ha vai ...*¹ is the statement of the question about the Prāṇa and in the words *tasyāyam ...*² there is the decision (about it); Prāṇa resides³ in the body and also resides specially in the head. [8]

¹This introduces *yo ha vai śīśum ... sasthūṇaṇ* in the beginning of BU 2.2.1.

²It begins with *ayam vā ... sthūṇānnaṇ dāma*.

³It literally means: is placed in

विषयेष्वनभिष्वङ्गाच्छिशुः प्राणोऽभिधीयते ।
वागादेरिव नासङ्गो यतः प्राणस्य विद्यते ॥९॥

Prāṇa is mentioned as young one of the animal because of its non-attachment to (various objects) of pleasure since Prāṇa does not have any attachment to them as Vāk etc. [9]

This verse states with reasons which justify the Śruti 'Prāṇa is Śīśu'. This indirectly reveals the nature of the section of Śīśu Brāhmaṇa.

शीर्षण्यप्राणसंस्था ये शब्दाद्या सङ्गलक्षणाः ।
भ्रातृव्यास्ते सहोत्पत्तेः प्रत्यग्दृष्ट्यपहारतः ॥१०॥

Those which are characterized as attachment to words etc. and are residing in Prāṇa in the head etc. are enemies,¹ since they are born together with Prāṇa—this is on account of the obscuring of knowledge about the individual self. [10]

¹It literally means: born from (or, offspring of) a brother.

शरीरमस्याधानं स्याच्छरीरेऽवस्थितो यतः ।
सामान्यवृत्त्या प्राणोऽयं तस्मादाधानमुच्यते ॥११॥

The body is¹ the abode of this (Prāṇa), since (this one) has stayed in the body, performing² its common function; therefore (the body) is called the abode. [11]

In the *Sāṃkhyakārikā* there is mention of five different functions of the Wind with reference to different places in the body; and Prāṇa is called *sāmānyakaraṇavṛtti*. Cf. BUBV 1.5.

¹syāt for asti.

²Literally, 'owing to the performance of'.

शरीराश्रयिणं प्राणं यतो वागादयः श्रिताः ।

अलं स्वकार्यनिष्पत्तौ न तु प्राणैकसंश्रिताः ॥१२॥

Since tongue¹ etc. has resorted to Prāṇa residing in the body, they are capable of accomplishing their own functions; but not so, if they have resorted to Prāṇa alone.² [12]

This is the statement of another reason for mentioning body as the abode of Prāṇa.

¹Vāk here stands for the functioning organ, viz. tongue.

²This means that Prāṇa has no connection with the body: SP clarifies that in the case of stupor Prāṇa does not have any connection with the body and there is no functioning of organs. NKL refers to the sleep state and not stupor. Only in the waking state, Prāṇa is connected with the various organs which can function—in the v.l. of AnSS edition, the organs are described as *kāryakāraṇāni*. Read NKL: *dehaniṣṭhaprāṇāśritānām tatsāmarthyāt* (i.e. *tattatkāryajananasāmarthyāt*— gloss in NKL edition) *prāṇasyādhānaṃ śarīram ity arthaḥ*.

प्रति प्रत्याहितत्वाच्च प्रत्याधानं शिरो विदुः ।
शिरोदेशविशेषेषु प्रति प्रति स आहितः ॥१३॥

They have known the head as the 'special abode', since (the prefix) *prati* is to indicate *pratyāhitatva* 'special placing (in every part of the body)'. (Indeed) that (*prāṇa*) is placed in each particular part of the head.¹ [13]

¹The particular parts of the head are eyes, ears, nostrils and mouth. Deussen translates 'roof of the abode' for *deśa*.

अन्नपानसमुत्था हि शक्तिः प्राणो बलं तथा ।
बलावष्टम्भ एतस्मिन्प्राणो देहेऽवतिष्ठते ॥१४॥
अबल्यं नीत्वेति तथा प्राणोत्क्रान्तिः प्रवक्ष्यते ।

Indeed, power originates from food and drink; and (therefore) it is Prāṇa and also strength. Prāṇa stays in this body, viz. in this which has strength as its support. [14]

So also, the exit of Prāṇa (from the body) will be stated in the words *abalyaṇi nītvā* ... 'Having rendered it powerless'¹

[15ab]

The words *avaṣṭambha* and *avatiṣṭhate* refer to the word *sthūṇā* in BU. NKL connects this as *prāṇapadārtha* (= *prāṇāḥ sthūṇā ity āha prāṇapadasyārthaḥ*).

¹Sureśvara, following Śaṅkara, is justifying the second line of verse 14 by the support of the Śruti statement *sa yatrāyamātmābalyaṇi nyetya saṁmoham iva nyeti* (BU 4.4.1).

उच्छ्वासादिक्रियं केचिद्वायुं स्थूणां प्रचक्षते ॥१५॥

Some scholars¹ explain *sthūṇā* (the post) as the Wind which performs the activity of going out (of the body). [15cd]

Here Sureśvara, following Śaṅkara, refers to the view of Bhartr̥prapañca regarding the strength of the body as the cause of Prāṇa. This shows how Sureśvara and Śaṅkara regardfully derive support from Bhartr̥prapañca (possibly because of their agreement with him in respect of their use). SP appears to quote from Bhartr̥prapañca thus *uktaṁ hi prāṇa ucchvāsaniḥśvāsakarmā vāyuh śarīraḥ śarīrapakṣapātī gr̥hyate. etasyāṁ sthūṇāyāṁ śīśuḥ prāṇaḥ karaṇadevatālingapakṣapātī gr̥hyate. sa devaḥ prāṇa etasmin bāhye prāṇe sambaddha iti*.

¹The plural is expressive of Sureśvara's respect for Bhartr̥prapañca.

जाठराग्न्यभिसंबन्धाज्जग्धमन्त्रं त्रिधा क्रमात् ।

परिणामं व्रजत्येतत्स्थूलमध्यमसूक्ष्मतः ॥१६॥

स्थूलांशः पृथिवीमेति पुरीषं मूत्रमेव च ।

स्थूलदेहोपचित्यर्थो मध्यमोऽंशः प्रकीर्तितः ॥१७॥

यस्तु सूक्ष्मो रसोऽन्नस्य भागोऽमृतमितीर्यते ।

स हृद्देशं समागम्य नाडीमध्यसमाश्रयः ॥१८॥

हृदयाद्विप्रकीर्णाभिर्नाडीभिर्लिङ्गदेवताः ।

प्रीणयन्नुपचिन्वंश्च दामात्रमिति भण्यते ॥१९॥

On account of its connection with the fire in the stomach, this food which is eaten (by an individual) is transformed in three ways, respectively as of gross and middle size and as subtle in form. [16]

The gross portion becomes (*eti*) earth, faeces and urine; the portion of middle size is said to be effective in the increase of the gross body. [17]

And that which is the subtle (portion) of that food is that sap, called (also) *amṛta*. That (sap) reaches the region of the heart and, finding a place in the veins, [18]

(flowing) through various veins and from the heart, causes pleasure to the deities in subtle (form) and is therefore called the cord, the food (*dāmānna*).¹ [19]

These verses explain BUB *annam dāma hi*, i.e. why food is called *dāman*.

देहं रसादिना बद्ध्वा सूक्ष्मांशेन शिशुं तथा ।
पाशद्वयाभिसंबन्धादन्नं दामेति शब्दयते ॥२०॥

anna is called *dāman* on account of its close connection with two bonds;¹ viz. it has bound the body by the sap and also the young one (viz. *Prāṇa*) by the subtle portion (of the sap) etc.² [20]

This explains how food becomes *dāman* of various sizes.

¹The *pāśadvaya* is for *deha* and *śīśu* (= *Prāṇa*).

²SP explains this as skin, flesh

दाम प्रतनुतां याति यदा कर्मक्षयात्तदा ।
यथास्वं यान्त्यथ प्राणा देहादुच्छिन्नबन्धनाः ॥२१॥

When the cord becomes very thin owing to the decrease (lit. destruction) in (effects of) *karman*, then the *prāṇas*, (organs) which have their bonds cut off, depart from the body in

accordance with the nature of the deities associated with them.

[21]

This verse states the relation between *dāman* and *Prāṇa* by the method of *anvayavyatireka*; the first line by *anvaya* and the second line by *vyatireka* method.

Now follows the discussion on BU 2.2.2.

प्रत्याधानसमूहस्य शिशोस्तस्यैव काश्चन ।
अक्ष्युपनिषदो वाच्यास्तमेता इत्यतः श्रुतिः ॥२२॥

Since some Upaniṣadic statements in relation to the eye (etc.) are to be stated with reference to that young one born as a consequence of its being supported, therefore there is the Śruti statement *tam etāḥ*

[22]

उपासतेऽक्षणि प्राणं रुद्राद्याः सप्त देवताः ।
अक्षीणा इति ता ज्ञात्वा नान्नक्षयमुपाश्नुते ॥२३॥
मूर्ध्नि प्रत्याहितं प्राणमृषयः प्राणसंज्ञकाः ।
रुद्राद्या मध्यमं यस्मात्सततं पर्युपासते ॥२४॥

The seven gods¹ Rudra and others wait on² *Prāṇa* (residing) in the eye (etc.). Having known them as non-decreasing,³ a worshipper does not experience decrease in (lit. destruction of) food,

[23]

(since)⁴ those seers, called *Prāṇa*, the seven gods Rudra and others ever particularly⁵ wait upon that *Prāṇa*⁶ which is supported in the head.

[24]

Those seven gods related to the Śīśu under reference also become known as *prāṇas* and seers. In the case of Rudra and others, we must remember that these are gods connected with seven particular parts of the head—not usual deities. We must also remember here how there is influence of ritualistic idea of differentiating a deity when it is related to one or another

deity or thing. For example, Agni is different from Agni in *agnāviṣṇu*.

¹Those are Rudra, Parjanya, Āditya, Agni, Indra, Pṛthivī and Dyau.

²*upāsate* literally meaning 'offer worship to'.

³Or, imperishable.

⁴NKL edition reads *yasmāt* which is better.

⁵Or, with great care/effort.

⁶This is *madhyama prāṇa*; cf. verse 7 above.

Now follows the discussion of BU 2.2.3.

अक्षणेव यतः पूर्वं व्याख्यातो देवतागणः ।
श्रोत्रादिकरणार्थोऽयं श्लोकस्तस्मादुदाहृतः ॥२५॥

Because the group of gods in the eye (etc.) is enumerated already (i.e. in the second section), therefore this verse is now cited as conveying the meaning of the various (sense-) organs, ears etc.¹ [25]

This has a reference to the verse *arvāgbilah* ... cited in BU with the words *tad eṣa śloko bhavati* (cf. *Śatapatha Brāhmaṇa* 14.5.2.4); cp *Atharvaveda* 10.8.9 (with variants). The verse is called *śloka* 'a non-Vedic metrical verse' though it is actually a Mantra 'Vedic verse'.

¹Referring to the senses of seeing, hearing, smell, taste and touch.

विश्वरूपं यशो ज्ञेयं शब्दाद्यर्थावभासकम् ।
तेजस्तच्चाप्यनेकात्म विभिन्नार्थावभासनात् ॥२६॥

Fame of various kinds¹ is to be known as *tejas* 'light' which illuminates the objects, viz. wind etc. and that also is of various kinds since it reveals various objects. [26]

This explains the word *viśvarūpayāśas* in the Atharvavedic

Mantra. This refers to the deities other than Rudra etc. who are connected with other (sense-)organs. The objects illuminated by *tejas* are different and therefore *tejas* is said to have different kinds.

¹It literally means: having various forms/nature.

तीरे तस्यासते सप्त वायवः करणाश्रयाः ।
ऋषयश्च यशश्चेति प्राणा उक्तेन हेतुना ॥२७॥

On the brink of it (or, in the vicinity of it; this refers to *bila*) (in *arvāg*) sit seven Winds¹ residing in the organs;² (therefore) *prāṇas* are both the seers and the fame,³ for the reason stated.⁴ [27]

This explains the meaning of *tejas* in the Mantra cited.

¹Sureśvara refers to the Wind. Possibly Sureśvara refers to the five sense-organs and *ucchvāsādi* in verse 15 above (read SP's citation: *uktam hi prāṇa ucchvāsaniḥśvāsakarmā vāyuh śārīrah*; cited under verse 15 above).

²Cf. *devatākaraṇāśraya* in verse 4 above.

³SP states the gods are the seers because they act in relation to their objects (*spandātmakatva*) and they are fame because they reveal the nature of word etc. (*śabdādivyākhyānahetutva*).

⁴The explanation given by Śaṅkara of the reason is: because they are of the nature of activity (*spanda*).

वक्तृत्वात्तृत्वभेदेन वाग्विद्वैकैव भिद्यते ।
सप्तमी चाष्टमी चेति सैवैका प्रोच्यते ततः ॥२८॥

Vāk, which is only one, is described as twofold on account of the difference in its character as the speaker and as the eater and therefore that single one is called the seventh and the eighth (deity). [28]

This explains the Śruti's reference to Vāk in *vāgaṣṭamī brahmaṇā saṁvidānā*.

वर्णनिष्पादनं वाचा तथाद्यरसवेदनम् ।
भवेद्द्विकर्मसंयोगात्सप्तमी चाष्टमी च वाक् ॥२९॥

Revealing the utterance of a sound is accomplished (i.e. done) by Vāk and enjoyment of the sap is also (performed¹ by Vāk); and thus, owing to its connection with two activities, Vāk is the seventh and the eighth.² [29]

This verse further clarifies the thought of verse 28 above.

¹Cf. SP: *rasavedanaṃ carvaṇakriyā*.

²Read NKL: *atṛtvena saptamī vakṛtvena cāṣṭamīty arthaḥ*.

Now follows the discussion of BU 2.2.4.

विशिष्टाह्वानसिद्ध्यर्थमृषीणामुत्तरा श्रुतिः ।
इमावेवेति च तथा फलवत्स्यादुपासनम् ॥३०॥

Now, the subsequent Śruti statement *imāṃ eva* is for establishing the different, specific names of those seers and (with the intention that) the worship of those deities would be fruitful.¹ [30]

This discusses the passages *imāṃ eva*

¹That is, for knowing the cause of their names.

सर्वस्येति फलोक्तिः स्यादुक्तोपासनकर्मणः ।
अत्रातृत्वनिषेधार्थं सर्वमस्येति भण्यते ॥३१॥

The word *sarvasya*¹ is for stating the result of the activity (or, activities) of the worship already mentioned and the words *sarvam asya*¹ are stated for the purpose of excluding the idea of the food as the enjoyer.² [31]

Here Sureśvara has in mind the notion in Saptāṇna Brāhmaṇa where *bhoktr* and *bhogyā* interchange their positions.

¹In the BU *sarvasyāttā bhavati sarvam asyānnaṁ bhavati ya evaṁ veda*.

²Read SP: *upāsitur yad bhojyaṁ (or bhogyam) tasya taṁ prati na bhoktrivaṁ kiṁ tu bhogyatvam evety arthaḥ*; NKL has expressed the same idea in other words. This serves to exclude the idea of *sarvam eva* as a repetition of what is stated in *sarvasya*.

इति श्रीबृहदारण्यकोपनिषद्भाष्यवार्तिके द्वितीयाध्यायस्य
द्वितीयं ब्राह्मणम् ॥२॥
